DOCUMENT RESUME

ED 130 979 95 SO 009 582

TITLE	Ethnic Heritage in America, Teacher's Manual: Curriculum Materials in Elementary School Social Studies on Greeks, Jews, Lithuanians, and Ukrainians.
INSTITUTION	Chicago Consortium for Inter-Ethnic Curriculum Development, Ill.
SPONS AGENCY	Bureau of Postsecondary Education (DHEW/OE), Washington, D.C. Div. of International Education.
PUB DATE	76
NOTE	40p.; For related documents, see SO 009 583-586
EDRS PRICE	MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS	Cultural Factors; Elementary Education; *Ethnic Groups; Ethnic Origins; Ethnic Relations; *Ethnic Studies; Identification (Psychological); Immigrants; *Instructional Materials; Integrated Curriculum; *Intermediate Grades; Jews; Minority Groups; *Social Studies Units; Teaching Guides; Teaching Techniques
IDENTIFIERS	Ethnic Haritage Studies Program; Greeks; Lithuanians; Ukrainians

ABSTRACT

The teacher's manual accompanies the Ethnic Heritage in America curriculum materials for elementary-level social studies. First, the manual presents a background discussion of the materials. The materials resulted from an ethnic education project based on a course for teachers on Community Policies in Ethnic Education at the University of Illinois at Chicago Circle. One of the main goals of the project was to develop materials in ethnic studies for grades 5-8 that deal with Greeks, Jews, Lithuanians, and Ukrainians. Two main themes selected for the materials are (1) contributions of an ethnic group to American life and (2) the relationship of an ethnic group to its homeland. The materials concentrate on the following five topics: early settlement of America, mass immigration, cultural patterns in Europe and USSR, conflicts within the nation, and challenge of an interdependent world. The ways that the themes in the materials can be integrated into an existing curriculum are listed and matched to one of the five topics of ethnic studies. Finally, two short papers are presented that deal with teaching ethnic studies. They are "Problems in Maintaining Ethnic Group Identity and Cohesion" by Thomas Kochman and "The Name of the Game Is Democracy: Transmitting the Concept of Ethnicity and Cultural Pluralism of American Society in a Classroom Setting." (ND)

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TEACHER'S MANUAL

ETHNIC HERITAGE IN AMERICA

Project Director:

Daria Markus

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Curriculum Materials in Elementary School Social Studies
on Greeks, Jews, Lithuanians, and Ukrainians

Title IX Project of The Chicago Consortium for Inter-Ethnic Curriculum Development

TABLE OF CONTENTS

The Chicago Consortium for Inter-Ethnic Curriculum Development Members	1
Advisory Council Members	2
Consultants to the Project	3
Memebers of Curriculum Development Teams	4
About the Project by Daria Markus	5
About the Materials	10
Problems in Maintaining Ethnic Group Identity and Cohesion by Thomas Kochman	22
The Name of the GAme is Democracy: Trnasmitting the Concept of Ethnicity and Cultural Pluralism of American Society in a Classroom Setting	28
Index	34

THE CHICAGO CONSORTIUM

FOR INTER-ETHNIC

CURRICULUM DEVELOPMENT

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LITHUANIAN EDUCATIONAL COUNCIL OF THE U.S.A., INC.

SPERTUS COLLEGE OF JUDAICA

COMMITTEE FOR THE ADVANCEMENT
OF UKRAINIAN STUDIES IN ILLINOIS

The Project was conducted in cooperation with the

DEPARTMENT OF POLICY STUDIES
COLLEGE OF EDUCATION
UNIVERSITY OF ILLINOIS AT CHICAGO CIRCLE

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ABOUT THE PROJECT

The Chicago Consortium for Inter-Ethnic Curriculum Development consists of four Chicago-based educational institutions and organizations, sponsored by four corresponding ethnic groups: The Hellenic Council on Education, Spertus College of Judaica, Lithuanian Educational Council of the United States, and the Committee for the Advancement of Ukrainian Studies in Illinois. In co-operation with the Policy Studies Department of the College of Education at the University of Illinois at Chicago Circle, the Consortium submitted a proposal and received a grant from the United States Office of Education under Title IX Ethnic Heritage Studies of the ESEA to conduct a project in the development of curricular materials for upper elementary grades in Ethnic Studies.

The Project was conducted at the University of Illinois at Chicago Circle from July 1, 1975 to July 30, 1976. Its purpose was threefold: (1) to develop models for ethnic studies in the upper elementary grades that would concur with the school's curriculum; (2) to explore ways of communication in the field of education between ethnic groups and public educational institutions, as well as among the ethnic groups themselves; (3) to promote ethnic studies through teacher education and parents' involvement.

To attain these goals, the program of the Project included diverse activities. During the Fall and Winter Quarters a special accredited course on Community Policies in Ethnic Education was offered through the Department of Policy Studies at the UICC. The participants in the course were teachers of Saturday and private day schools of the four ethnic

groups involved in the Consortium, teachers from select public schools, and a number of parents whose children attended either ethnic or public schools. In five months of weekly meetings, the participants visited ethnic schools and communities and discussed problems of ethnic education with ethnic community leaders and educators. The course's instructors formed two Curriculum Development Teams: one composed of ethnic school teachers who provided information on their ethnic groups, and another of public school teachers whose function it was to appraise, evaluate and revise these materials, and also to provide suggestions regarding their use in a public school environment.

Not only teachers, but also pupils from schools in the Chicago area were involved in the Project's activities. Two school Fairs were held with the view of promoting interest and knowledge about the four ethnic groups of the Consortium. The first Fair was held at Spertus College of Judaica in December, 1975: children from ethnic schools participated in it. The program included short silent films and video tapes taken in the classrooms of the participating schools, exhibits of ethnic folk art and of text books used in ethnic studies, ethnic dance and song performances by the pupils, and ethnic food. The second Fair was held on the premises of a public school, the Decatur school in Chicago, in which six-graders from both the public and ethnic schools participated. The program of the second Fair was somewhat different from the first. Since the four nationalities represented in the Consortium use four different alphabets, each student could get a nametag only by finding school mates who could write his name on it in those four alphabets. The highlight of the program at Decatur was a folk-costume fashion show which served as a framework giving the children information about the four ethnic groups involved.

Besides the ethnic food served to children, there was a sing-along interlude: the children from ethnic schools sang a translation of an American song in the language of their origin, while the rest of the students sang the song's refrain in English.

In the field of communication among communities and institutions, it was primarily the Advisory Council, composed of the representatives of the Consortium members, the UICC and the Illinois Office of Education, that served as a meeting ground and exchange point of ideas on ethnic education. A similar clearinghouse of ideas, but on a larger scale, was a conference organized by the Project on Ethnic Schools in Chicago. Participants included representatives of ethnic educational organizations and institutions, together with public school teachers concerned with ethnic studies. The speakers represented Spertus College of Judaica, Illinois Office of Education, Chicago Board of Education, Chicago Main Public Library and Loyola and DePaul Universities. They addressed themselves to the problems of teacher training in ethnic studies, public school system's support of Saturday schools, resource collections at the public libaries, and future prospects of ethnic studies in American public schools.

Needless to say, the future of ethnic studies in America will depend primarily on the commitment of ethnic groups to their own cultural heritage. This in turn will result from the general public's understanding of the intrinsic values of such studies. It is superficial to say that ethnic studies are limited to the promotion of cultural diversity, adding color and variety to our technologically standardized society. Ethnic education has a deeper meaning, both for society as such and for individuals who live

in it. It is in the interest of a healthy society to foster psychologically well-adjusted individuals. One of the basic aspects of individual adjustment is the concept of identity. Ethnic education can help the individual define himself by helping him find answers to such existential questions as "Who am I?" "Where do I belong?" "What are my cultural roots?" and by linking the individual to a community in which he or she has a lifelong membership.

Ethnic education can also promote a person's formulation of significant social goals which are usually an outgrowth of intimate involvement in community life. The malaise of affluent post-industrial societies has often been attributed to a void created by a lack of socially meaningful goals and activities. Unfortunately, American education has been preoccupied with the concept of ethnocentricity for much too long. Ethnic education which by its very nature is not ethnocentric, that is, which does not single out one ethnic group as better and therefore worthier of effort than all others, but which embodies the reality and problems of our American pluralistic society--can help fill this void by providing the individual with a framework in which his social actions become meaningful to his own cultural heritage and thus become a source of personal pride and dignity. The individual will be assured that in his ethnic community he will be visible as a man, rather than be drowned in a huge and impersonal sea.

And finally, ethnic education is a value in itself. While our technological society promotes acquisition of skills and knowledge applicable to some productive ends, ethnic education is in the realm of humanistic studies which serve man as man, and not man as a well-programmed machine.

In this respect, each person, regardless of his or her relationship to an ethnic group, can benefit by acquiring knowledge of various cultures, various world views and philosophies of life. Such education widens the horizons of choices that a person makes on his or her daily journey toward a rich and significant existence.

With such considerations in mind, we have completed this project under the aegis of the Chicago Consortium for Inter-Ethnic Curriculum Development.

Daria Markus

ABOUT THE MATERIALS

One of the main goals of the Chicago Consortium for Inter-Ethnic Curriculum Development Project has been to develop materials in ethnic studies dealing with the four national groups of the Consortium—Greeks, Jews, Lithuanians, and Ukrainians. The materials have been designed for upper elementary grades 5-8, in such a way that they could be inserted into the current curriculum. The authors have concentrated on two main themes: 1) contributions of an ethnic group to American life and 2) the relationship of an ethnic group to its homeland.

Insertion of any materials into a current American-school curriculum poses the question as to what curriculum should be chosen, since curriculums vary not only from state to state but from one school district to another. Nevertheless, there are certain topics that are dealt with in all schools, regardless of their locations or academic policies. Upon examination of several curriculum guides in the Social Sciences, we have selected the following topics as appropriate contexts for the Ethnic Heritage Studies materials:

1. Early settlement of America
2. Mass immigration
3. Cultural patterns in Europe and the U.S.S.R.
4. Conflicts within the Nation
5. Challenge of an Interdependent World

The above topics have been chosen from the Chicago Public Schools Social Sciences Curriculum Guides. We are aware, however, that such topics may not be taught in other school districts on the same grade level that

they are taught in Chicago. We hesitated, therefore, to designate grade levels for selected lessons. We have left it for each teacher to determine when and how the materials are to be used. For a similar reason, we have not indicated whether the lessons should be reproduced and distributed to students, or whether the teacher should relate the content material to the class. The materials are in ring-binders for maximum flexibility and the Content part of each lesson is separated from other sections, such as Introduction, Activities and Evaluation Questions. Hence the teacher is left at liberty to reproduce and distribute the material among students or to relate it orally, in conjunction with regular subject matter.

As, in the course of our work, we kept narrowing and refining the various themes of our subject matter, we formulated some guidelines which may be useful for teachers as well. We have decided, therefore, to share them with you:

a. The most significant contribution of any ethnic group is its integration into American life. Therefore, the various ways and means of integration of an ethnic group into the mainstream of American life should be enumerated and discussed.

b. Emphasis should be placed on the group or community as such, and not on individuals. It does not mean that individuals should be ignored. But in American society gifted individuals have always had relatively easy access to the country's resources and have found fewer obstacles on their way to integration into the mainstream than did ethnic groups. Moreover, often the price that an individual has paid for achievement and recognition in American

society was his identification with and loyalty to an ethnic group. Therefore, persons chosen to illustrate individual contributions to American society should be those who have also retained their ethnic identity.

c. The theme of the relationship of an American ethnic group to its homeland can be approached from a number of angles. We think that within the context of these materials the most significant approach is to regard such a relationship in terms of ethnic identity, in other words, the symbolic manifestations of ethnicity. The processes through which ethnic identification is promoted, in itself constitutes the relationship of a given American ethnic group to its homeland. Here should be included such factors as language, religion, folk art, customs, community issues, and education.

In what ways can the above themes be integrated into a current upper-elementary-grade curriculum? The possibilities are by no means limited to social studies; they embrace a wide range of subjects: art, music, literature, religion, even sciences and physical education. But in view of time and resources, we have decided to concentrate our planning only on social studies, finding them the most suitable context for a variety of topics. Thus we have chosen, arbitrarily, the topics from the Chicago Public Schools Curriculum Guide which we have already listed here, and matched them with topics in ethnic studies:

Topics in Public School Curriculum Guides	Ethnic Studies Topics
	a. contributions of ethnic groups or their integration into American life.

b. the relationship of ethnic groups to their homeland or their ethnic identity.

1. Early Settlers

a. The settlement of American territories by early immigrants during various periods of Modern American history was a major contribution. While the number of settlers and periods of settlement has differed from nation to nation, all of the represented ethnic groups did contribute to exploration and early settlement.

b. The chosen companion lessons for the Early Settlers topic show the relationship of ethnic groups to their respective homelands by describing the feasts and celebrations characteristic of each ethnic group. The ancient customs and traditions that have been preserved in church and civic celebrations form a continuity in ethnic identity, since they have changed but little through the times. The way the early settlers celebrated Christmas or Passover some three hundred years ago is still very much the way these feasts are celebrated in ethnic communities today.

2. Building a New Nation Mass Immigration

a. Each ethnic group had several phases of mass immigration. Each phase differed from the others in causes, circumstances, caliber of immigrants, and projected goals in the United

States. Consequently, each phase contributed to the growth of America in its own particular way. If the achievements of ethnic groups in their various phases of immigration are to be measured not exclusively in terms of absolute results, but in terms of effort (where these groups started and where they are now), such achievements are indeed impressive, both to the determination of the people and to the American democratic system that has provided opportunities for immigrants.

b. Mass immigration at the turn of the century was largely composed of villagers who brought with them their folk culture tradition. Folk cultures are the matrix of ethnicity, on which all national cultures developed. In America certain aspects of folk cultures have been preserved not because of their functional importance in an industrial society but because they serve as means of preservation and manifestation of ethnic identity.

3. Cultural Patterns: Europe and U.S.S.R.

a. Three groups—Greeks, Lithuanians and Ukrainians—all trace their origin to European regions. Many members of the Jewish group, although recognizing Israel as their ancestral homeland, also trace their backgrounds to various Eastern

European countries, where they lived for generations.

For this topic we have chosen lessons on individuals whose origins are in European countries and who have contributed in a significant way to American life, while preserving their ethnicity.

b. The memory of cultural roots is often perpetuated by ethnic groups in America through teaching children the history of their ancestral homeland. Historical consciousness plays an important role in the retention of ethnic identity. It does not necessarily have to be school-book history, consisting of successions of dates and events. Often it is through tales, legends and epic folk songs that children learn to emulate and respect the values that the historical consciousness of their ethnic group has preserved.

For the main lessons under this heading we have chosen a brief historical outline of the homeland of each ethnic group treated. We have endeavored to incorporate those events and periods that a child belonging to a particular ethnic group is most likely to know.

4. Conflicts Within the Nation

a. Social conflicts can stem from confrontations

of opposing principles. They also can stem from misunderstanding, ignorance, stubborness, or narrow-mindedness. A pluralistic society such as ours, is susceptible to the latter kind of conflicts, simply because its members find it difficult to distinguish between the different and the divisive. While diversity can be stimulating, dynamic, and creative, divisiveness is paralyzing and often dangerous. That is why we have chosen ethnic communities as an example. On the surface they may appear to dissent from American society and thus, introduce an element of divisiveness, but actually they serve as very important and sound units of organization of the larger pluralistic society.

b. It may also appear that ethnic communities, with their factions and interest groups, are divisive within their internal organization. But although issues within the community change, one still observes a certain continuity of orientation within the ethnic community. The basis of such continuity is the community's concern for its homeland. Therefore, we have chosen for the main lessons in this cycle the topic of Independence Day celebrations by the given

ethnic communities. But by "Independence Day" we do not mean the American Independence Day, but that of their homelands. These celebrations always reflect the current issues within the communities.

5. The Challenge of an Interdependent World

a. In the United States, many cultural worlds have come together and have met the challenge of productive and interdependent co-existence. Here the key to success is the Bill of Rights. It provides people with access to the country's political and economic resources and guarantees them freedom of choice which, in turn, permits them to shape their destinies and to preserve their ethnic identities.

In many ways the United States may be considered as a predecessor of the future world where different nations will arrive at ever closer interdependence stimulated mainly by technological process. Respect for human rights will be crucial in such a world. Ethnic groups, familiar with situations, both in their homelands and here, in which human rights are threatened, contribute in their own way to the welfare of the future world. Their concern for human rights is the topic of the lessons in this section.

b. When on the one hand, human rights provide a common ground for all people, on the other they encourage healthy variety and diversity. For instance, if the right to self-expression is equally accorded to all people, it follows that people will avail themselves of a large variety of choices among languages. It is finally the right to choose what language to speak as long as communication is established that is the essence of human rights. Ethnic groups in America exist and thrive because they have chosen to preserve their cultural heritage. What aspects of their respective heritage they have chosen to preserve and how they go about it is the theme of lessons under this heading. Since religion and language are the two most important factors in ethnic identity, they were selected as points of concentration in the main lessons.

The materials are divided into main lessons and supplementary lessons. In addition to the content itself, the main lessons contain (a) Related Topics, in conjunction with which the information can be used; (b) the Behavioral Objective; (c) an introduction to the concept of multi-culturalism in America; (d) Bridge Questions linking the concept of multi-culturalism and the lesson content; (e) Suggested Activities; (f) Evaluation Questions. The supplemental lessons contain only the Related Topics, and the Behavioral Objective in addition to the content.

All the main lessons, regardless of the given ethnic group, have identical Introductions on the concept of multi-culturalism, the same Bridge Questions, and the same Suggested Activities. The repetition of the same material in each booklet is intended to facilitate the use of the materials separately and/or comparatively. If the teacher wants to introduce similar material dealing with different ethnic groups, then the same Introduction and Suggested Activities should serve all of them. Evaluation Question, however, refer to the lesson content which varies according to the given ethnic group. It follows that the Evaluation Questions themselves vary.

There are several ways in which the materials can be used:

1. They can be used independently for each ethnic group. The basic facts and maps at the beginning of each booklet will provide the teacher with additional information, as well as suggest sources for obtaining more facts. While each lesson is written in such a way that it can be used individually without references to others, the lessons on a single ethnic group, taken together, contain enough material to provide adequate information on the ways in which the group has integrated into American life, while at the same time retaining its ethnic identity.

2. The teacher can use the materials comparatively. This is especially true of the main lessons, since they share common topics, while at the same time providing specific information concerning each group.

3. All lessons can be used individually whenever the teacher finds them appropriate for insertion into the curriculum.

4. If the teacher wants to introduce an ethnic dimension into the discussion of a current topic in American studies, an Index at the end of the Teacher's Manual lists such specific topics for his or her convenience. The teacher may make reference to ethnic materials either for additional information or as an illustration of a point in his or her discussion.

We have also developed audio-visual aids in addition to and in conjunction with the above materials. These can be used either by the whole class at the same time or, in the case of slide collections, individually by students working on special projects. The audio-visual material are:

a. Four color video tapes on the folk dances of each of the four ethnic groups. The tapes also contain interviews with the dancers regarding their ethnic affiliations. The conversations are meant to show how biculturalism and bilingualism works in the daily lives of these American-born young people. The video tapes have been made during dress rehearsals of the dancing groups, on the premises of various ethnic organizations, in order to provide an air of authenticity and informality.

b. Four collections of approximately 50 slides each, one on each ethnic group. A script has been provided for those teachers who want to explain the slides themselves. A tape cassette, dealing with the historical background of each ethnic group both in the homeland and here in America, has also been included.

c. A collection of 15 slides, a script and a tape cassette, showing students how to make a Ukrainian Easter egg. This item will be especially useful in art classes.

In the Teacher's Manual you will find two articles as part of the Instructional Materials. One is by Professor Thomas Kochman; it deals with the problems involved in the retention of ethnic identity and the preservation of ethnic communities in the United States. Another is an outline for a class discussion, introducing the concept of multi-culturalism to the students. The above articles are to serve both the student and the teacher as an introduction to the Ethnic Heritage in America materials.

And now a final and very important point. The teacher can add lessons of his own on any of the four ethnic groups we are dealing with. Also, using the model developed by our Project, the teacher can start similar ring-bound folders for other ethnic groups not included in our selection. The teacher can even use our device of separating certain sections of the materials: yellow pages for indicating American schools' curriculum topics, blue for ethnic groups contributions or integration into American life, and pink sheets for topics dealing with ethnic groups' relationship to homeland or retention of ethnic identity in America. The students themselves could serve as resource persons in such a project.

PROBLEMS IN MAINTIANING ETHNIC GROUP IDENTITY AND COHESION

When the immigrants from various parts of Europe came to this country, they brought with them a diverse linguistic and cultural heritage. But in a land that was not theirs, they were faced with the age-old problem of all immigrants: how to preserve the patterns of the old world, while adapting themselves to the patterns of the new.

The pressures of the larger society here in the United States attempted to weaken the ties to the "old country." Better jobs were available to those who had already relinquished those vestiges that tied them to their native land. President Theodore Roosevelt said in 1919: "There is no room for divided allegiance here. Any man who says he is an American and something else also, isn't an American at all. We have room but for one language here, and that is the English language, for we intend to see that the crucible turns our people out of Americans, of American nationality, and not as dwellers in a polyglot boarding house."

Faced with hostility and discrimination, immigrants quickly got the message to "be American!" Practically, immigrants could accomplish this in two ways; the first was by engaging in the process of assimilation, or more accurately, dissimilation: losing those aspects of the old-world language and culture that identified them as "foreigners," while simultaneously acquiring such English language skills as would make them more useful in America. The other way immigrants could generally demonstrate their gratitude to the new country that accepted them, namely by working hard, accepting low wages, doing the hazardous jobs that the already established work force did not want to do. While all immigrants were compelled to take

the second path and many also agreed to choose the first, most nevertheless did their best to preserve, rather than surrender, their old-world culture. They sought refuge among their own kind, they settled together in communities, frequently around parishes or synagogues. There they carried on their religious practices, set up ethnic schools, spoke their language and otherwise maintained the way of life they had brought with them.

Nevertheless, problems relating to the maintenance of ethnic identity and group cohesion affected this group too, especially among the second and third generation. Young people began to move up into the middle class, where personal identity is defined in terms of one's professional status or income level, rather than upon one's ethnicity. In this respect, middle-class values competed with ethnic traditions in organizing social networks. That is to say, as soon as families from ethnic working-class backgrounds improved their income level, they would leave the community which was often organized according to common ethnic or religious ties, and move into neighborhoods that were organized on the basis of income levels. This eventually led to the disintegration of the "old neighborhood": people from different groups moved in to inhabit houses and apartments left empty by those who had recently left.

Those who have moved away often wish to retain a sense of community from their suburban retreats. They must do so by means of the telephone and automobile. Communication becomes planned and selective. The random encounter among friends that was possible when people lived down the block or next door all but disappears. In this way the fabric of the community begins to weaken.

Of course this pattern is not inevitable. Other factors can work to reverse it, such as renewed immigration from the homeland. Ukrainian and Lithuanian communities, for example, were replenished by a large wave of immigration after World War II. These new arrivals revitalized community life and awakened ethnic and national consciousness through a renewed cultural and spiritual connection with the original homeland. Greek communities experience a constant influx of newcomers from the homeland. Similarly, the pattern can be changed by several families leaving one area and settling in middle-class neighborhoods as a group, rather than independently, as Jews have done both within the Chicago area and in their migration to the suburbs, thus creating several "communities."

But the problems of maintaining a group identity and solidarity are not only a result of external pressures. They are also affected by the criteria that the members themselves use to define their distinctiveness as an ethnic group. Here again we are faced with two kinds of criteria: those that people inherit as a fact of birth, a shared nationality or religion, and those that people achieve through some kind or performance. Thus, in the first sense, one is a "Ukrainian" or "Lithuanian" by being born in Ukraine or Lithuania of Ukrainian or Lithuanian (Christian) parents. One is a "Ukrainian" or "Lithuanian" or "Greek," in the second sense, by speaking the language and otherwise actively participating in the community. Now while most ethnic groups use both sets of criteria in determining group membership, they do not necessarily attach to both the same degree of importance. For example, while performance criteria obviously exist to demonstrate one's ties to the Jewish community (circumcision, Bar/Bat Mitzvah, religious holiday observance, etc.), the fact of whether one is or is not a Jew is determined at birth. As the Judaica states (p. 567) even with

respect to circumcision, which many Jews consider to be one of the most sacred rituals spiritually binding Jews to each other in a sense of community: "Circumcision ... is not a sacrament, and any child born of a Jewish mother is a Jew whether circumcized or not."

Other groups, however, may place greater emphasis on performance criteria, for example, the ability to speak the language. Such is the case in Ukrainian and Lithuanian communities. We must recognize, however, that the greater reliance on performance criteria as a basis for maintaining ethnicity for some immigrant groups is a consequence of their separation from their native land. At home one's national identity does not have to be "proven" through performance; in the United States, for example, we are not conscious of "behaving as an American does." Yet were we to be separated from our homeland in a context where there existed a multiplicity of other nationalities or even just one other dominant one, then our language and culture would begin to serve as the basis of group identification. This is true even of American tourists in a foreign country. Wherever great importance is attached to speaking the language, however, problems arise among members of the second-and-third generation immigrants who often use the language less and less. It follows that to continue to emphasize language as the primary basis of identity formation and community participation would tend to discredit and alienate those who can no longer satisfy the group's performance requirements. When this occurs, group life itself is threatened, for all groups require population renewal in order to survive.

But, of course, language need not be the principal basis of group cohesion or identity formation. Jewish identity is not dependent upon a

common language; also the Irish seem to have been able to maintain a sense of ethnic identity independent of speaking Irish Gaelic. Thus, the problem of ethnic group survival is as much an internal affair as it is affected by forces outside the control of the group. For example, if the performance criteria for group membership are not being met by a sizeable portion of the community population whom the group cannot afford to lose, then it might become necessary for the group to shift its emphasis to those aspects of identity that are less linked to performance, and relate more to people's origins. Or the group might want to change criteria within the performance category that presently serve to define group membership. For example, the group could take into account that its members often intermarry with those from outside the group, by changing the criteria that both parents need to have been members, to only one parent needing to have been a member, for their children to be accepted into the group. Or other criteria could serve to link members to each other spiritually, such as common religious observances or participation in different forms of cultural expression—song festivals, choir singing, or folk art and dance. Such new criteria may even include current social and political attitudes: Ukrainian and Lithuanian Americans currently oppose the American foreign policy concept of "detente" with the Soviet Union.

It is important to note that the maintenance of an ethnic boundary, which centers on the sense that a person is part of a group that is different from other groups, can be built upon several criteria. To know what these criteria are and to define their significance to a group are among the most important things that one can learn about that group: they tell us not only what serves as the basis of identity formation and main-

tains group solidarity, but also what are the chances for the group to[27] survive as a distinct ethnic identity.

Thomas Kochman

THE NAME OF THE GAME IS DEMOCRACY

Transmitting the Concept of Ethnicity and Cultural Pluralism of American Society in a Classroom Setting

Ask the students to talk about the rights that the American Constitution guarantees the citizens of the United States. Make a list of these rights on the blackboard e.g.: freedom of speech
freedom of religion
freedom to hold private property
freedom to life, liberty and the pursuit of happiness, etc.

To show the students the meaning of the constitutional rights in practical terms, ask them what would make them happiest at this moment. Collect several answers
- no homework
- a ticket to a rock concert or a ballgame
- a trip to Disneyland

Select one of the more popular items, e.g. "no homework" and ask the students what they would do to achieve that end. There are many response possibilities
- forget school
- ask the teacher not to give any homework
- ask an older brother or sister to do the homework for the student

Point out to the students that they have stated different goals and come up with different suggestions for the pursuit of happiness. Emphasize the fact that their suggestions for attaining a goal differed from each other, even while the goal was the same, no homework. Then explain that not every means of attaining one's goal, even if their goals were identical,

would work equally well for every individual. Regardless of the fact if the long run it would be a wise decision to ask one's older brother to do your homework for you, a student who chooses such an alternative has to have an older brother to begin with. Those who do not have one, obviously cannot solve the problem in this way. Luckily, there are other ways to solve the problem of homework. And what the constitutional rights do for us is to guarantee us the right to set up our goals and choose the best means to obtain them.

Does this mean that everybody can do what he or she wants to do? Obviously not. Constitutional rights are EQUAL RIGHTS, that is, rights shared with other persons. We must respect the freedom of other people while protecting our own. If I want to talk all the time and will not let anybody else talk, what happens to the freedom of speech of other people? To share rights means to make compromises. Just as in a game, so in society, we establish certain rules or laws by which we must abide if we are going to play a fair game.

These rules or laws are necessary because we do not exist as individuals only for and by ourselves. We live with other people and depend on them for survival. The people we depend on most are those closest to us—our family. Through our family we become a part of a larger community which has evolved certain rules and values, based on the experience of past generations and embodied in customs, traditions, and goals. Communities, like individuals, have different goals and different means of attaining them.

When we talk about ethnic communities, we must remember that the word ethnos in Greek means "a people." Members of an ethnic community share

the customs, traditions, and goals that have historically evolved over a long period of time and have been passed on from generation to generation.

In what ways do ethnic communities differ from each other and from American society at large? Demonstrate the problem by asking the following supplementary questions:

- When you were born, did your parents have any special way of welcoming you into this world? Did they bring you to church to be baptized? Or were you circumcised? Did they give a party to show you off to relatives and friends?
- When you get married, will your marriage ritual be a special one? Will you have a special cake baked for this occasion? Wear a special dress? Go to a special church to have the ceremony performed?
- Does your family celebrate special feasts? Does it celebrate common feasts, such as Christmas, in a special way?
- Is there a language, or at least special words you use when communicating with your family or friends, which would not be generally understood by people down the street?

That is how ethnicity manifests itself. It is a very personal and individual matter. It is expressed at the most important moments of human life—birth, marriage and death. But the very word "ethnicity" (ethnos - people) means many individuals. Thus ethnicity refers to a community of people. And as a community, they must possess certain things in common that will keep individuals together: common language or means of communication, common beliefs and common ways to manifest these beliefs in feasts and celebrations, and also a common historical experience.

What is a historical experience and why is it important? Animals do not possess a historical experience. You can teach your dog all kinds of

tricks, but he will never be able to pass them on to his offspring. Only men and women pass on acquired skills and knowledge to their children. A human being does not have to learn everything from scratch, in trial-and-error situations. We learn from the experience of others, modifying it and building upon it according to our own needs. Usually the experiences that were of value to human beings long ago are passed on from one generation to another through a process we call education. Thus every newborn human baby does not have to start his or her life in the primitive existence of the Stone Age, but can enjoy the fruits of an advanced civilization which is a product of the historical experience of mankind.

Experiences are influenced by many factors—climate, geographical locations, natural resources, political situations, etc. Groups or communities who had different experiences evolved different patterns of adjustment to their environment. We call such patterns national cultures. The United States has many different ethnic groups with different historical experiences behind them. As a result, many different cultural systems have been preserved in this country. Therefore, we refer to the American society as multi-cultural or pluralistic.

Would it not be better if we got rid of all those differences? We would then be more similar to each other and thus more unified as the American nation. We certainly could make laws that would prohibit different cultures in this country. Why shouldn't we all do things in the same way, behave in the same manner? Even if it would mean wearing the same clothes, eating the same food at the same time and doing all things exactly alike? Obviously, this would be physically impossible. But even if it were possible, would we want to do it? What would we gain and what would we lose by it?

If we fly to the moon, watch pictures from Mars, ride in a Corvette or eat ice cream, it is because there have been so many people developing different things, discovering different things, experiencing different things, and sharing them with others. If you had to discover everything for yourself, from the wheel to the supersonic jet, where would you be? Would you be lucky enough to get as far as the wheel? It is because we are different as individuals, families, communities, societies, nations perceiving and creating different things in the world about us, that we have made such progress as mankind. Differences are stimulating, provoking, and inspiring. For instance, what makes an artist great? It is his or her ability to see things differently from the rest of the people and make the people aware of the possibilities of fresh perceptions.

It is good to have these differences as long as we know how to share them, instead of using them against one another. This brings us to the beginning of our discussion. In America we know how to use our differences, for we have a set of rules for this game called "constitutional rights." We only have to remember that these rights have not been designed to make us as much alike as possible, but to help us preserve our differences as a very important tool for mankind's progress.

And now direct this summarizing question to your class: If we do share our differences, will they not of necessity finally disappear, because we shall select the best traits from each group, and let the others fall into disuse? To share differences does not mean to become alike. We cannot do and be many things at once: we have to make our choices. Different people will make different choices, influenced by considerations for their families and the communities they belong to. The important thing

right now is that we do not make choices only for the sake of becoming alike, or different, but for the sake of improving our lives.

INDEX

G = Greek Materials

J = Jewish Materials

L = Lithuanian Materials

U = Ukrainian Materials

* denotes lessons

Abolitionist Movement, J43
Abraham's Covenant, J 29
Actors, L49
Alaskan History, U10
American Civil War, L9
Ancient Greece, G77
Anti-Defamation League, J82
Anti-Semitism, J41, J65, J67
Arabs, J72
Archeological Research, J97
Archeological Sites, J97
Archeology in Israel, J97*
Arranged Marriages, G25
Ashkenazim Jews, J41
Athletes, L49
Baltic States, L73
Bandura, U33
Baptism, G16*, U23
Bar Mitzvah and
Bat Mitzvah, J27*
Baroque Style, U106
Biblical Studies, J90
Biblical Times, J19
Big Wave of Immigration, J32*,U26*
Billingualism, U98
Bridge Between Two Worlds-
Yiddish Theater and
Newspapers, J49*
Byzantine Empire, G77, U92
Byzantine Period, G108
Byzantine Style in
Architecture, U106
Calendar, J19
Candle Making, J16
Celebration of Family
Occasions, U23*
Christmas Season in Greece, G21*
Christmas Customs, U16
Church Architecture, G114
Church ARchitecture and
Religious Art, U106*
Church Services, G114
Circuit Riders, L9
Circumcision, J29*
Civil Rights Movement, J67
Civil War, U53
Columbus, J15
Concept of Citizenship, J80
Concept of Homeland, J80
Concern for Civil Rights, G98
Conflict Between Young People
and Old Customs, G 65, G 73
Congress of Captive Nations, L57
Cultural Activity in Service
of Old Country, U100
Cyrillic Alphabet, U98
Diaspora, J24
Discrimination in the Soviet Union,U78
Displaced Persons, U26
Dreyfus Affair, J65
Early Greek Settlement, G10*
Early Jewish Settlement, J8*
Early Lithuanians in America, L9*
Early Ukrainian Settlers, U10*
Easter, U39
Easter Eggs, U39*
Easter Customs, U16
Eastern European History, U56, U63,
U66
Employment of Greeks in America, G35
Epiphany, U16
Ethnic Names, U23
Ethnic Neighborhoods, U75
Ethnic Schools, G85
Famous Americans, J56
Festive Customs, G21
Festive Foods, L15
Folk Art, U39
Folk Dance, G62
Folk Dances and GAmes, L42
Folk Theater, G44, U43
Freedom of Expression, U100

Funeral, U23
General Turchin, U53
Greek Community Organizations, G85*
Greek Folk Music, G62*
Greek Historical Consciousness, G77*
Greek Migration, G28*
Greek Newspapers, G118
Greek Orthodox Parishes, G85
Greek Orthodoxy, G108
Greek Religious Ties, G114*
Greek Revolution of 1821, G90*
Greek Weddings, G25*
Hagia Sophia, G108
Hawaiian Territory, U53
HIAS-Hebrew Immigrant Aid Society, J32, J45
Hebrew Schools, J100
Herzl, Theodore, J65*, J72
Higher Education in Israel, J95*
Historical Consciousness, J60*
History, J60
Holy Days, J19
Human Rights in Lithuanian, L69
Icons, G39, U106
Ikonostas, G114
Immigration from Central Europe in the Early 19th Century, J41*
Immigration Laws, J32, J45, J80, G28
Immigrant Press, J49
Independence Day Celebrations, J72
Indo-European Languages, L82
Initiation Rites, G16
Israel, J72
Jewish Concern for Human Rights, J82*
Jewish Contributions to the American Labor Movement, J45
Jewish Contributions to the Discovery of America, J15*
Jewish Education in the United States, J100*
Jewish Holidays and their Tie to Israel, J19*
Jewish Life in the Colonies, J16*
Jews on Both Sides of the Civil War, J43*
Karagiozi Theater, G44*
Kibbutz, J100
Kozaks, U56, U 63
Labor: Indentured Servants, G10
Law of Return, J80*
Lent, L24
Linguistics, L82
Lithuanian American Council, L63 L73
Lithuanian Christmas, L15*
Lithuanian Community Organizations, L63*
Lithuanian Cultural Continuities, L42*
Lithuanian Easter, L24*
Lithuanian education - Private Schools, L91
Lithuanian Folk Celebration, L24*
Lithuanian Historical Consciousness, L57*
Lithuanian immigration to America, L31*
Lithuanian Independence Day, L69*
Lithuanian Legends, L15
Lithuanian-Polish Commonwealth, L57
Lithuanian Religious Ties, L87*
Lithuanian World Committee, L63
Lithuanians for a Free Lithuania, L73*
Lithuanians in the Economic Field, L54*
Lithuanians in the Labor Force, L39*
Mass Immigration, L31, G73, G65,
Minyan, J27
Modern Ukraine - a Nation United, U66
Mosaic Art, G39*
Mutual Benefit Societies, J67
Musical Instruments, G62
New Amsterdam, J8, L9
Newport, J89
New Smyrna, G10
Opera, L42
Ottoman Empire, G90
Paris Peace Conference, L73
Partition, G98
Passover, J24
Patriarchate, G108
Patterns of Adjustment and Assimilation, L31
Photographers, L49

Pograms, J32
Political Asylum, L80
Politicians, L49
Private Education, L91
Private Enterprise, G35, L54
President Wilson's Fourteen Points, L73
Pre-Christmas Celebration, L24
Rabinnical Schools, J95
Religious Art, G114
Religious Freedom, J89, L87
Religious Initiation, J27
Religious Laws, J90
Religious Liberty, J8
Religious Prejudice, J16
Revolutionary War, J38*
Role of the Ethnic Press, G118
Roman Catholic Church, U92
Russian Revolution, 1917, L31, L57
Russian Orthodox Church, U92
Russification, L57
Salomon, Haym, J38
Satire, G44
Sculpture, U46
Seder, J24
Separation of Church and State, J89*
Sephardic Jews, J41
Sheftall, Mordecai, J38
Simas Kudirka, L80*
Slavic Languages, U98
Small Business, G35
Some Greeks Who Contributed to American Life, G73*
Some Illustrious Greek Americans, G65*
Some 20th Century Jews Who Contributed to American Life, J56*
Song Festivals, L42
Sons of Liberty, J38
Soviet Nationalities Policy, U86
Stuyvesant, Peter, J8
Sudzilowski-Russel, Nicolas, U53
Summer Camps, U109
Supreme Committee for Liberation of Lithuania, L63
Symbolism, L24, G39
Symbolism in Feasts and Celebrations, G16
Tauro Synagogue, J89
Tel Aviv, J102
Ties That Bind, J90*, G108*, L82*, U92*
Torah, J27
Tourism in Israel, J102
Tradition, G73 , G65
Travel to Israel by American Jews, J102*
Trembita, U33
Twentieth Century Lithuanian Americans, L49*
Two Adventurers from Ukraine, U53*
Tsymbaly, U33
Ukrainian Artist in America, U46*
Ukraine's Aspirations to Freedom, U63*
Ukrainian Christmas Puppet-Theater, "Vertep", U43*
Ukrainian Cities, U103
Ukrainian Community in an American City, U75*
Ukrainian Community Organizations, U69*
Ukrainian Concern for Human Rights, U86*
Ukrainian Historical Consciousness, U56*
Ukrainian Independence Day, U78*
Ukrainian Language, U98*
Ukrainian Musical Instruments, U33*
Ukrainian Religious Feasts, U16*
Ukrainian Summer Resorts, U109
United Nations, G98
Unskilled Labor, L39
U.S.S.R., L69, U78, U86,
Vacationing with the Ukrainians, U109*
Visiting the 'Old Country" - Places to Visit in Ukraine, U103*
Voluntary Organizations, U69
Wedding, U23
Weizmann, Chaim, J72
Whitsun Sunday, U16
Williams, Roger, J89
Womens' Rights, J82
World War I, L57 , U78
World WAr II, U26

Yiddish Newspapers, J49
Yiddish Theater, J49
Yom Ha'atzmaut, J72*
Zionism, J65